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JAS. H. BOYD. at the Land Office. Supreme Court Build-Honoluin, June 17, 1868. 755-tf duction on pants.

Oceanic Steamship Co. Canadian-Australian Steamship Line Editor Bulletin:-

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Steamers of the above Companies will call at Honolulu on their way to the above call at Honolulu on their way to the above ports on or about the following dates: Stmr "GAELIC" June 5, 1894 July 5, 1894 September 3, 1894 October 2, 1894 Stmr "OCEANIC"

For YOKOHAMA and HONGKONG.

January 21, 1865 February 19, 1895April 2, 1805 Stmr "CHINA"

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Stmr "CHINA". November 12, 1804 Stmr "OCEANIC"...De ember 11, 1804 Stmr "CHINA". January 21, 1806

For SAN FRANCISCO. Steamers of the above Companies will call at Honolulu on their way from Hong-kong and Yokohama to the above port on or about the following dates:

Stmr "GAELIC" May 14 1894 Stmr "CITY OF RIO DE JANEIRO" July 10, 1891 Stmr "BELGIC" August 21, 1891 Stmr "CITY OF PEKING". Star "OCEANIC" November 19, 1894 Star "CHINA" December 31, 1894 Star "CHINA" Star "GAELIC" Star "PEGU" Star "GAELIC"

... April 28, 1865 RATES OF PASSAGE ARE AS FOLLOWS: TO YOKO-HAMA. KONG. \$150.00 \$175 IN labin, round trip 4

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enlighten the world with the startling news in the As Boas Novas that a padre cuts the last figure, yes, the very last, in the great compound, angel-man-padre. Wonderful discovery, indeed! Strange that such a fact should have escaped the giant intellects in the centuries past, and stranger still that a bigger ignoramus than he has not made the discovery any sooner. But wonders never cease, and the great fact is be-For Victoria and Vancouver B. C.: fore us that a padre stands at the tail end of Rev. Baptiste's step-ladder, with, alas, but too little chance for promotion. No padre can deny the fact. The truth and accuracy thereof stand out in bold relief. Man was created a little less 4ban the angels (so the Bible says), and a poor padre is, to make the most of it, only what he has a right to be, viz., the servant or minister of man, and a very humble one at that. But Rev. Baptiste must not disdain to tell us to what category he belongs. A diguitary like himself must surely have some place in creation. Is he an angel, a man, or a false-faced padre? He will certainly lay no claim to the first. Nor will he be ranked second, for his ministerial dignity forbids him to be sandwiched between such slices as angel and padre. The only conclusion I can arrive at is that he is a masked S. B. Rose, Sec.

> ly and perseveringly administer to his wants, intellectual as well as spiritual. Rev. Baptiste quotes St. Paul 2, Thess. 2, 3 and 4, and begs his pious readers to infer therefrom what a padre is. St. Augustine, the great doctor of the church, quoting the very same, tells us frankly: "I own myself altogether ignorant what the apostic means by these words." Now, will Rev. Baptiste, the great light of Lone Star Bethel, please favor us with an explanation of the texts he so lightly quotes? Will he pose as an infallible expounder of the same? Has St. Paul deigned to reveal himself to him, say, some-

man and thus find his way into the

middle booth, I beg leave to suggest

to him to secure the services of an

humble padre who will very patient-

tween God and man, and that therefore the padres can be very well dis-Returning leaves Hilo, touching at Laupensed with. Now I beg to ask, is

> ignorance. Wouldn't the services of a padre be of some use in expounding to him the Greek and Latin Scriptures? Rev. Baptiste Furthermore, charges the padres with neglecting to teach the reading of the Bible. In this the Reverend gentleman deliber-ately errs, for he knows full well that his own Bible, the only one which he recognizes and spreads (mutilated) among his flock, bears on its title page the name of the transtator, Padre A. P. Figueiredo. Why does a padre translate the Scriptures into the vernacular? Is it to hide them from the people? Assuredly not. And who were the custodians of the Bible in the past ages? Were they not the padres! Had it not been for the padres' great devotion to the Scriptures, Rev. Baptiste would never have seen the sacred volume. The needs of the age are not the reading of the Bible as Rev. Baptiste erroneously insinuates, but the Bible soundly expounded by the infallible guide promised by Christ to his church. That guide is certainly not found in the Lone Star Bethel Union, where every individual is at liberty to interpret the Scriptures according to his own

church to lead men into error. Before concluding I beg Rev. R. K. Baptiste to let the public know whether the epithets he attributes to the padres in general by quoting St. Paul 2, Thess. ii., are applicable also to Padre A. P. Figueiredo, the Romau Catholic padre who has the signal honor of baving his work recognized, approved, and exclusively used by the Lone Star Unionists, and whether it is safe for them to adopt a padre's work as their staudard Bible (mutilated)? And, moreover, whether any of the sweet jawbreakers referred to in Matt. 23 are

All kinds of Commercial Printing promptly executed at loss rates at the Hulletin Office.

Rev. R. K. Baptiste, of Hilo, long

supposed to be dead and buried, suddenly crawled out from under his dark bushel to scratch a match and padre. If he is not that, well, then he falls beyond the tail-end of the great compound into what the humorist calls a footless stocking without a leg. Should Rev. Baptiste, however, choose to call himself a

where in the backwoods of Illinois? Again, Rev. Baptiste quotes Bible that there is only one Mediator be-

pahoelice same day; Kawainae a. M.; Ma-nukona io a. M.; Makena i r. M.; Maalaea Bay 6 r. M.; Lahaina 8 r. M. the following uot R. K. Baptiste a Reverend? Does he not style himself a minister of the gospel? Does he not administer to the spiritual needs of his flock? If so, is he not a mediator? And if he is not a mediator between God and April 18 his flock, what is he? Does he pretend to be a scare-crow between Old Nick and some of his beloved black sheep, if he have any? Moreover, Rev. Baptiste finds fault w to the Latin tongue in the church

and quotes St. Paul 1, Cor. 14, 19,

presumably as a plea for his own

28 No Freight will be received after Stmr. CLAUDINE, Will leave Honolulu every Tuesday at 5 c. st., touching at Kabuisti, Huelo, Hana, Hamon and Kipabulu. Returning will arrive at Honorulu every Let No Freight will be received after Consignees most be at the landings to receive their Freight, as we will not hold ourselves responsible after such Freight has been landed. While the Company will use due dili-gence in handling Live Stock, we decline to assume any responsibility in case of the mental calibre, nor in any other de-The Company will not be responsible for Money or Jeweiry unless piness in the care of Pursers. nomination which has not the pledge of infallibility in matters pertaining to dogma and morals, for in these matters Christ cannot permit his

> in any way applicable to Rev. Bap-tiste himself. Pax. Hilo, April 14, 1894.

Baggage Express, JAMES POLLOCK.